The dyclo-

lyng of the Canon of ỹ popysh Masse, with a sermon annexed vnto it of ỹ famous Clerke of worthy memorye. D Marten Luther.

Apocal. xviii.

Come away from me hyr my people that ye be not partakers in her synnes, ỹt ye receiue not of her plages

All honour, prayse, and glorye, be geuen onely to god

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From the beginyg Genes. 6.
oz at ꝑ fyrst entra
unce after the cee
acid good chrystē
teadet God in hi Iohan. 16.
selfe foz seynge the waywarde=
nes of mannes harte, and how
prone and teadye it was, vnto
wyckednes, and howe, ablyuy=
ous of the benefytes that he re=
ceyued of hys lozde Gods han. Gene. 6.
de became not thankefull vnto
hys myghty God, But vanyf= Roman. 1.
shed in the Imagynacyons of Jeremy. 11.
hys froward stomake, and woz
shipped the wozkeman shyp of
the handes of a caranous car=
cas subdued to all vanyte and
forgat hys creatour, the whych Exod. 32.
vngentelnes hathe bene of all
other vyces, moste earnestlye

reprehended by the mouthe of God euen from the beginninge, and not onelye reprehended but also wyth sharpe threates and cõtynuacyons, of hys moost sacred woorde appoynted to eternall dampnacion Besides that he gaue them vp to theyr hartes luste and plaged them with swearde, kampne and pestilence Therfore good chrysten reder, lyfte vp thyne eyes and behold the abhomynacion of Idolatri so shamefullye vsed in these dayes of our tyme and not onelye vsed but with force and mayne fortefyed and vpholden wyth fyre and faggot crudelytye and strength, and that soloze vpholden that the eternall woorde of God is cleterly banysshed exiled and put too bed Howe sayde ỹ

Iheremi. 6.

Deutero. 32. Psal.

2. Johan. ii.

1. Thess. ii.

Psalm. 68

Matth. 5.

to

to this detestable and among al
other the mooste shameful mase
and galyng stocke the wyckede
masse the vpspryngе of Sathā
the inuencyon of the deuyll the
fayre frute of the Romish raue
nyng, Antechrysti and the lader
hous of al his shauen posteritie
Beholde it and abhorre it or el-
les take it for a warnyng. God
wyll abhorre thye and cast the in
to ỹ lāke that burneth with fyre
and brimstone wherfore I harte
ly beseche the, w all brotherly
affeccyon, marke in thys lytell
volume or fewe lynes the tayle
of the Dragon, of Gog and ma
gog. the wasters of ỹ pore flock
of Chryste the mayntayners of
myschefe the studyers of super
sticyon the forterers of

Sapien. viii

Daniel. ix.

Hieremy. xli

Apocal. xx.

phyll. ii.

Ezechiel xxxviii

Psalm, xxvi of the malignaunt Chyrche the
Colo. ii gylders of the tryple, Crowne
and thou shalte playnlye per-
ceiue in an hondreth wordes.
the shamefull legerdemayne &
Math, xiii craftie Jugglig that cost them
yͤ study not of a fewe hondreth
yeats, and the sweate of manye
browes, for the whych bothe
their pot and spytte, walke the
Exod, xxi metelster, vnto thys houre, It
is called the Canon of the mys-
chefte, (of the Masse I woulde
saye) that is to say the rule and
order that they haue taken to
fynysh theyr slayne sacrifyce, &
too bringe it to an ende. But
what turmoylyng, strugglynge
Col. ii wraslynge quid pro quo. wyth
my wayes is best hold thy han-
de fro my throte, there was tyll
they had broughte it to the mys
shapen

shapen for me, that it is nowe to Polidorus Virgilius dothe plainlye manyfest. Wherunto also ỹ hast a sermon annexed, of the famous Clerke & discloser of the Popes Juggling box & of worthi memorye D. Martin Luther. Reade it I pray ỹ wt a sober Judgement and conferre ỹ Idolatries of the old time wt the abhominable Idolatry, in our tyme after the comming of Christe the pure and true light and ỹ shalt se it farre passe. Oh most mighty father for ỹ tender loue that thou bares to ỹ whole world in that thou delyuered thyne onely and swete sonne Jesus Christ that holy and sufficient sacrifice, for the lyfe of the whole world haue mercy vppō vs & deliuer vs from ỹ snares

Lib. v. ca. v.

Wath. xi.

John. iii.

Hebr. x.

Wath. xx.

To the christen Reader

of Wathan, and from the dyue
lysh yocke of this detestable I=
Psalm. xiiij. dolatrye and open the eyes of
oure. Magystrates that they
Psal. xxxiij. may prosperously kouerye they
blessed woorde, as they haue be
gonne graciously and to deface
Apocal. xviii the bloudye kyndome of Ante=
christ and lend the communalte
Roma. xiij obedyēt stomackes and hartes
to kouerki theyr Prynces quarel
in all godlynes and tyght And
that all chrysten reames, maye
1. Timoth. ii. accorde in peace and vnyte and
so to be incorporate in the mistye
Ephe. iii. call body of God all myghtye,
whose head is chryste Jesus to
whome I commyt the w
the encreale of hys
knowledge.
Amen.

Reade and then Judge

The dyssolyng.

WE humbly pray and beseech the moost gracyous father, ỹ thou a. accept .a. and bless these gyftes these rewardes the holy vntasted sacrifyces. a. here the prest kysseth Auter, and then maketh .iii. crosses

chefly which we offer vnto the for thy holy catholyke chyrche ỹ thou mightest vouchsafe to paci fi kepe set to gither and gouern yt through the whol world with thy seruant our pope and name hym and our bisshope named & our king named & with al fayth ful men & louers of ỹ catholike and apostolike fayth b. Remem bre lord thy seruauntes menn & women, he nameth whome he wyll and all that stand here about, whose fayth and deuocyon is knowen to the for whom we offer or them selues offer

b here he prayeth for al lyuyng th no w but th them th prayeth

of the Canon of the masse,
this sacrifice of prayse for them
and theyrs for redempcyon of
theyr soules, for hope of theyr
owne health and prosperitye, I
pave theyr vowes to the eter=
nall lyvynge and true God, ta=
kyng parte, and worshyppynge
the remembraunce specially,
of the glorious and perpetuall
vyrgin Mary, mother of oure
God and lorde Jesus, Chryste,
yea and of thy blessed Apostles
and Martyrs, also, as Peter,
Paule, Andrew, James, Joyn
Thomas. James Philip Bar
tholome. Mathye Symon and
Jude Lyne. Clete. Clement.
Syxt. Cornele. Cipryan. Lau=
rens. Grysogon. John & Paull
Coulmas and damiã and of al
thy Sayntes, through, whose
merytes and prayers, graune,
thou

thou that we may in al thinges be defended bythe helpe of thy pzotection by the ſame Chzyſte oure lozde Amen

We beſeche the therfoze= lozde, to bee pacyfyed, and t acceptthys oblacyon .c. of our bouden dutie, yea & of thyhou= ſhold alſo and to dyſpoſe oute dayes in thy peace and graunt that we maye be delyuered frō eternall dampnacion and bee nombzed in ỹ flock of thin elect thzough Chziſt our lozde Amen.

.c. here he lo keth on th hoſte wyth great deuo on

Wbych oblacion .d. vouchſa= ke thou God almyghty to ma= ke thzoughly we beſeche ỹ bleſ= ſed .e. the appointed .raticfyed .f. acceptable ỹ it maye be made to vs ỹ body & bloude of thy de leſonne Jeſus Chriſte .g. who ỹ day befoze he ſuffred take bzed in his holy & wozſhipful hādes

.d. here must loke it agayne

.e. here he keth .b. cr ſes

.f. here ſſdeth b Joy neth hādes to ther wyn his fyng lyfteth b hys facri and ſayth

to the Canon of the masse
and lifted vp hys eyes in to he-
uen. g, to the good hys father al
myghtie, he gaue thankes to ꝑ
and blessed it brake it and gaue
it to hys dyscyples saying take
and eate of thys all for thys is
my bodye.

g. he casteth vp hys eyse

h. he maketh thyse sauncs and euen lyf eth it vp o- er his head

h. In lyke manner after supper was done, he tooke thys noble cuppe in his holy and worshipfull handes and gaue thankes to the. i. and blessed. k and gaue hys dyscyples sayinge take ye and drynke of it all I for thys is the cuppe of my bloude of the newe Testament the mystery of fayth whych shalbe shed for you and for many for the remission of synnes. m As often as euer ye do thys ye shall do it in the remembrauuce of me

i. he maketh sclfye,

k. he erofeth ics

l. he lyfteth e, chayre, p a lytle

m. he lyfteth pp chalyce ue his hed

Wherby both we thyseruauntes

remembre Lorde, and so dos thy holye people remembre the same Chryst thy sonne our lord God, as well his pleased passyon as his resurrection yea and also his glorious ascencion into heauen and offer to thy noble Mateste of thy presentes and gyftes a pure, holy sacrifyce a holy sacrifyce and vnspotted, sactifise the holye breade of eternall lyfe and the Cuppe of euerlastyng saluacyon. Duet whyche vouchsafe thou to loke wyth a mercyfull and cleare countenaunce. and accept it, euen as thou dydest vouchsafe too accepte the presentes of thy seruannte iuste Abell, and the sacrefyce of oure hyghe father Abraham and that whyche thy hyghe preest Melchisedech of=

fret

he offereth his gyftes by tymes

ted a holye sacrifice, an vnspot-
ted hoste. We humbiye desyre ȳ
almighti God commaund these
thynges to be borne by the han-
des of thy holy Angell into thy
Aulter aboue, in ȳ syght of thy
Godly Maiestie, ȳ as many of
vs as haue taken parte of thys
Aulter, and haue receyued the
holy halowed body and blonde
of thy sonne may be replenyss-
hed. o. W all heuenly blessynge
and grace thorugh the same
Chryste oure lorde Amen

o. he crosseth his face.

Remẽbre also lorde thy seruã
tes men ℳ & women ℳ which
are gone before vs ȳ with thes
sygne of fayth and slepe in the
slepe of peace we beseche ȳ lord
to pardonne them and all that
rest in Christe. and geue them
a place of refressyng light and
rest

p. he prayeth for the dead & speketh nere a worde but remembreth whom he lyste.

rest through the same. Chryste
our lorde Amen

To vs thy seruantes also hoppyng to the multitude of thy mercies vouchsafe to geue some parte and fele shyppe wyth thy holye Apostles & Martyrs. ẅ Johan. Stephen. Mathyas Barnabas. Ignacyus. Alexander Marcelline. Peter. Felycytas. Perpetua. Agatha. Lucye. Agnes. Cecylye, Anastalicus. & ẅ all thy seints amõg whose cõpany we beseech ỹ admyt vs not estemyg our deseruyng but by ỹ graunt of thy pardon thrughe Chryste our lord.e. By whome O lorde all these good thynges & all wayse createst sanctyfyeste quyckneste blesseste and Gyuyste hẽ to vs.s. By hym and wythe hym & in hym be to the God the

he knocketh hym selfe on the brest.

s. heum &c. not spoken here

s. he bleseth the Chalyce with .x. crosses.

fathet &c.

of the Canon of the masse
father almyghty in the vnytye
of the holy goost al honour and
t. he speketh alowd glory. ii. for euer woorlde with
out ende. x. Amen We beynge
y. the clerke answereth warned by wholsome precep-
tes and informed by the in-
stitucion of God dare boldely
x. he holdeth vp. his handes. say. v. Our father whyche arte
in heauen holowed be thy na-
me. Thy kyngdome come. Thy
wyll be done in earth, as hyt is
in heauen. Gyue vs thys daye
y. the clerke sayth our daylye breade And forgyue
vs our trespasses as we forgy-
ue the that trespasse agynst vs,
z. the preest sayth secretly And let vs not be led in to temp
tacyon. x. But delyuer vs from
euell. y Amen. Delyuer vs,
Lorde. we beseche the, frome al
cuylles past present and for to,
come and by the intercession of
the blessed and glorious perpe-
tuall

tuall virgin Marye the mother of god and thy blessed Apostles Peter and Paule and Andrew with all thy Sayntes. ¶. be merciffull and gyue peace in our dayes that we being holpen by the helpe of thy mercy may be alwayes bothe fre from synne and safe from al trouble & by the same our lord Jesus christ thy sonne Which with the liueth and reygneth in the vnytye of the holye ghoostе. ℟. for euer and euer ℭ Amē The peace of ✠. the lord be euer with you O lambe of god which takest away the synne of the world haue mercy on vs O lāde of god which takest away the synne of the world haue mercy on vs. O lambe of God which takest away the synne of the

8 He killeth the pate: the putteth it to his right eye then he crosseth his crowne and layeth it doune agayn

9 He breketh the hoste in to, iii, partes fyrst in, ii, saying Amen

✠ Here he maketh it in iii, peces

℟ He speketh alowde. ℭ The clerk sayth

✠ He crosseth the chalice, iii, times with on pece of the hoste

the

ge. he crosseth ther chalice with one piece of ꝧ host ꝛd ꝛhen but teth it into ꝧ chalice

the world gaue vs peace

Thys holy mengling to gether of the body & bloud of oure Lorde Jesus Christ be to me & to all that receaue it, saluacyon of myndc and body and a healthfull preparacyon to deserue and receaue euerlastynge lyfe, trough ꝧ same Christ our lorde Amen

O holy lord father almyghty eternall, God, graunt me to receaue this holy body & bloud of thy soone our Lorde Jesus Christ so worthily that I may deserue by hyt to receue remyssyon of all my sinnes & to be replenished wt thy holy spirit and to haue thy peace for ꝧ art god alone & there is none other but ꝧ whose kingdō & impery lasteth glorious, wt out ende for euer

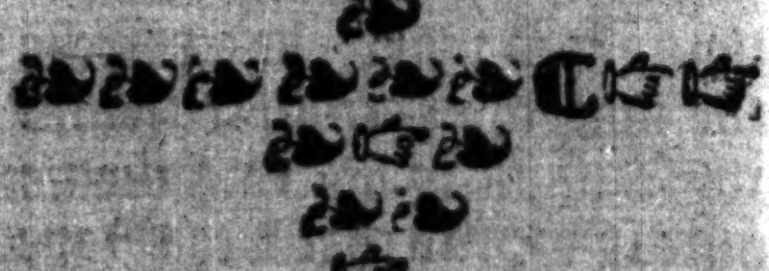
and

& euer Amē. F. Peace be to ỹ & to ỹ Chuzch of God, G. & to thy spyryte F. he kysseth the pax G The clerke sayth

O God the father fo:mtayn & beginning of al goodns why. ch by mercye wetelt leode, and wouldest that thyne onelye be= gotten Soune, shoulde comme doune too, the lowelte partes of the wo:lde and take flelhe which I vnwo:thy holde here in my handes ỹ I wo:shipe thy I glo:yfy ỹ, yea wall thintēt of my hart I p:ayse the & beleche the that thou fo:sake not vs thy seruauntes but fo:gyuethe oure synnes, so that wee Maye be:able too, serue the, the one= lye lyuynge and trewe GOD, wyth apure harte and a chaste boddye Tho:ouhe the same Iesus Chryst our lo:de, Amen ỹ, he kneeleth downe to the Hoste

¶ After this collect he maketh a crosse on the Aulter, kysseth it & putteth of hys vpper vestu, &c

Let the obseruaunce of my sacrifyce please the O holy trynyty and graunt that thys sacrifyce whych I vnworthy haue offred to the eyes of thy Maiestie maye be acceptable to the and profytyable to me and to al them for whom I haue offred it for through thi mercy which liuest and reignest god world wythout ende amen



BRITISH MUSEUM C AU 89

A sermonna

de bi the famous Clerke of wor
thy memorye, Doctour Martē
Luther of the great blasphemy
agaynst God whych the
Papystes daylie do
vse reading thys
Antechristian
canon yn
theyr
Masse

BEfore we take on
ro vew or suruei ȳ
horrible abhomina
cion, of ȳ most fyll
thi Idolatri aga-
inste God, of the mooste cursed
Canon which the sluggishe pa-
pystes call the masse in whyche
they wyth cruell mouth daylye
blaspheme the hygh Maiestye of
God, we thynke it best, that we
laye

Daniel. 8.

1. Jhon. ii.

laye the fundacyon of the truth and in fewe wordes to comprehēd what the entraunce, & state of oure faythe is & of the Gospel also That is it condēpneth vs and promyseth saluacion by none other thyng but by Chryst no though all the workes in the worlde were got into one heape for he is our saluacyon whyche also gaue hym selfe for ỹ synnes of the world and so reconsylyd vs to hys father whome is wel pleased in this Chryste alone, & forgeueth ỹ synnes of thē ỹ are grafted in ỹ body of Chryst & ỹ by fayth alone to suche only I saye the father imputeth no synne for Chrystes sake. Now he that wil obteine forgiuenes of sines committed by any other meane as by hoodes, shauen crownes

pylgri

pylgrymages. bulles pȝaers, Iohns
faſtynges, foundacyons ⁊c. he
is a theefe and a robber yea he
putteth Chȝyſt to eppȝoby ⁊ sha
me as though he weare an vn-
mete and vnſufficiēt redemer ⁊
of none effect. ⁊ was in vayne.
hāged on ỹ croſſe, ⁊ ſlayne wꝛo
ſhamefull punyſhmēt, But yet
whatſoeuer he be, ỹ truſteth to
his owne woꝛckes be it neuer
ſo lytle he tredeth the pȝecyous
bloude of our redemer Jeſus
Chȝyſt vnder foote, ⁊ opēly de
nyeth God as though Chȝyſte
were nothyng in fauour wꝛ the
father It muſt be knowen ther
foꝛe ỹ no ſacrypfyce is nowe ac-
ceptable in ỹ ſight of the father
but Chȝyſt onely whiche offꝛed
hym ſelf to him foꝛ vs ones foꝛ
all and euer, ⁊ by that dede, he

of the canon of the masse
swalowed vp the synnes of the
holye worlde and made vs safe
frome death hell and ꝑ deuell so
that after that there neded no
sacrifyce at all to be offred too
hym. For lyke as he was sence
that tyme no more bonde to de-
ath so lyke wyse is it impossy-
ble for hym to be offred anye
more For nothing can be made
a sacrifyce excepte it be slayne.
Thē whē the mysserable pappy-
stes make them selues readye to
offer Chryste they begynne too
strangle Chryst and hang hym
agayne as farre as in them ly-
eth Howe foule an abhomina-
cyon it is we shal shew by theyr
Canon. True it is in dede that
ꝑ Appostles and Prophetes ex
horte vs too offer sacrifyce too
God but not to offer chryste

but

but ỹ mortifyng of thold Adã and cõmit our ſelues wholy to god This is ỹ ſacrifice whyche god requyreth of vs and alſo ỹ we prayſe & cõfeſſe hi wt out fear Seyng thẽ it is thus it muſt nedes follow ỹ what ſacrypyce ſoeuer be found out other then this, it is falſe & blaſphemous We ſhal therfore try out theyr canon which wyll make you to be amaſed at ỹ abhominacions that light hidden in it wich, yet they make to be of more, value then the Goſpell. Thus begyn neth the canon. 1. Pet. 4 Ose. 14

The begynnyng of the canon,

We humbly prayye and be ſeche the moſt gracious father that thou accept ad bleſſe theſe gyftes theſe tewardes

of the Canon of the masse
these holye vntasted sacrifices

See ye what blasphemy he
re is euen in the beginning of it
Here standeth a wretched brayn
lesse man at an aulter, & (lyke
a fole) prayeth y he maye make
an acceptable a holy and vntou
ched sacrifyce, where he hathe
nothyng but a morsell of bread
and a syp of wyne. Try yt wel
for gods sake how thes words
stynke of a lye euen at the fyrst
(If it be holye) marke well the
wordes (with whatte mouthe.
then prayeth he, that he maye
now obteyne to make yt holye:
Dareste thou, O manne synfull
and wormes meat stand fourth
in the syght of Goddes Maiel,
stye, and before hym playe the

fol

foole thus wt a pece of breade
a litle wyne it followeth agayn

The canon

Chekely whych we offer vnto
for thy holye. Catholyk churc
that thou myghtest / vouchsaf
to pacefye, keepe, lettogyther
gouerne it, thzough the whol
wozde, wyth thy seruaunt our
Pope. N and our Bysshop. N.
and our kyng N and so fourth

Oh thou barlette wozse theme
nought: Darest thou take
vppon the, yea wyth what face
darest thou so moche as ones
thynke to offer that lytell no
sell of breade, and a Cuppe wy
th al lytle wyne for y catholyk

church

Churche Oh good god howe
thou arte dekyed here. It we;
re no wonder to see a mannes
harte ryue a sonder, too see the
Deuell Alas the tyme howe he
reigneth in the worlde. In thys
place trewlye chryste is vtterlye
denyed when one shall say here
is ready breade and wynne, and
wythe thys we shall help all the
whole worlde as he myght saye
Thush father thou arte a foole
and thy sonne also we papystes
shall nowe make a lawfull sacri
fyce whyche thou canst not be a
gaynste And as for thy sone, he
maye goo playe hym as one of
noe force nor effecte Alas it wou
lde make a man too wepe that ꝑ
bloud shoulde braste out at his
eyes
I thyncke verelye that the very

ry Deuell hym ſelfe made thys Canone. For howe coulde, there elles bee made any greter thynge to dyſhonour God. agayne, thys goodly e whyppſter bringeth people wyth hym to make an oblacyon too God. yea and hys bread eynge yet vnbleſſed prayeth for theme

He ſayth alſo that they be ſayth full howe then be they in daunger: If Chryſte haue redemed them, what nedeſt thou thenne nowe to praye for theyr redemp cyon? Nowe after thys he begynneth to call vppon a great companye of .Sayncles. bearynge hymeſelfe in hande, that his morſell of breade is as moche too bee eſteemede, as the precious bloud of chryſt wherof yet he ſpeaketh nothynge at all of

the

the Churche, ipuynge on earth, specyally seynge there is not so moche as one lytle of the scripture ẏ hath shewed vs any thing of the Saynts departed thys like Nowe it followeth.

which oblacion vouchsafe thou O God, father almyghtye we beseche the to make blessed, appoynted ratefyed reasonable & acceptable, that it may be made to vs the bodye, and bloude of thy derely belouyd soone oure lorde Jesus Chryst.

Here at ẏ fourth tyme the foles head maketh ablacyon and vseth such worde as can not do hyt Consyder ye here the contrarye

chryste

Chryſt prayeth for me to the fa-
ther, that. I wretched ſynner.
may be acceptable to hym And
this, ſhameles butcher, labou-
reth now to reconſyle the ſonne
to the father whych loueth him
mooſt ſpecially and aboue all.
Alas (I ſay) is not this I pray
you extreme abhomynacyon,
blaſphemy and denying of God
yes truly is it. euen as though
the bloude of Chryſte were vn-
cleane alſo, and muſte nowe be
purified bythem and commited
to the father. Alas this is to ma
che mockage I can in no wyſe
ſuffer yt ony longer the hower
is come that touchethe my con-
ſcyence Let all men therfore ap
ply them herto that this abho-
mynacion may be taken away
Nowe hers follow the wordes
of

of the Canon of the masse
of all thynges moost noble and
excellent, whiche also they haue
all besspotted wythe theyr owne
fylthynes. See ye, here, howe
these tryflers haue dryuen in
thys woorde FOR, and lefte
oute the prynypall part, that
is, WHYCH IS, GEUEN
FOR YOWE. Agayne, they
nede not the body of Chryste
was delyuered ones for all wh-
en they make theyr sacrypyce.
They patch to yt also, of theyre
owne, the mysterye of faythe.
where it is nothynge lesse then
the mysterye of fayth, that they
go aboute, Nowe, when they
haue blessed the breade and the
wyne. &c. yet they offer Chryste
vp agayne and saye

The canon

we offer vnto thy Maiestye of
thy gyftes and gyfts a pure

sacrifice

sacrykyce a holy sacrykice, and
vnspotted sacrykice the holy bre
ad of eternal lyke and ỳ Cuppe
of euerlastynge saluacyon On
whyche vouchake thou to loke
with a mercyfull countenaunce
& accept it as thou vndest vouch
safe to accept the pzesẽts of thy
seruaunt iust Abell ỳ sacrykyce
of our high father Abzahã
& that whyche thy hygh
Pzest melchisedech
offred a holy
sacrifice an
vnspotted
hoste

What abhominacion is thys, is not this to tred the bloud of Chryst vnder fete when we wyll desyre God to haue this as acceptable as Abels sacrifice was is the bloude of Chryst of no more value than to be compated with Abels oblation what effred Abels then a young lamb yf Abel by the oblacton was made ryghtuous, then Chryst dyed not for hym at all. And after thys manner, shal a vyle and natural shepe, be of more estimacyon, pryce and worthynes then the moost precious bloude, of our onelie redemer Chryste. O good Lorde what a horryble blasphemy ys thys what Chrystyen herte is able to abyd thes thinges so mysetable and all to gyther full of decepte and dampnatyon.

Now

The dysclosyng of the masse

Now I appeale you lordes and Rulers I beleche you at the last yet turne hyther your eyes. The fathers of the olde Testament. weare as well saued by the passyon of Chryst, as we be as wyt nesset Paule. Therfore they be false lyes whych these men beat in theyr Chekes. For in the other place here before they saye it is a pure oblation and vnspotted and here nowe they prayе to God to take it as acceptable as he dyd Abels sacrifyce. euen as thought Chryste were inferyour to Abell, where as he ought to beleue that, Chryste reconsiled to the father, both Abel and all Gods elect.

Wyth what face then O fylthy worme sacke wilt ỹ purify Chryst

of the canon of the masse
to the father. I thynke that yᵗ
God shuld rayne doune aboun-
daunce of fyre, all shoulde be to
litle too purysh and purge this
abhominable blasphēy of these
wredched Papystes, by whome
Chryst is crucifyed in these da-
yes. M. lodry & dyuers wayes
and is putto death againe Oh
this moost detestable Idolatry
of theas̄e wycked Popysh mas-
ses, cānot be purged by no kynd
of purgacyon. but by ȳ eternall
fyre of Hell. Oh let hym sape ȳ
may. For sence the worlde was
fyrst cretated were there neuer
greater blasshemies a mong all
Heathen, then is in this Canon,
For both i brzeadth & lēgth they
exced Hieroboās Calues, which
though the king had thē i honor

tye

yet put they away all other Idolatrye, But the Calues, repzesented an outewarde shewe of Godly seruyce, as do in oure dates Idolaters and the curled pappystes. It followeth

The cannon.

O almyghty God commaunde these thinges to be borne vp by the handes of thy Aungell vnto thy Aultet aboue in the sight of thy holy mayesty.

☞ Sehere for Goddes sake howe the Asse playeth the fole here. Nowe he goeth about to offer Chryste to the father bi an Aungell whyche is vtterlye agaynst the woorde of God, as ꝑ Plainograph sayth. For the father hath made, hym manye hondreth yeares a gone, to syt

of the Canon of the masse
at hys ryght hand. But thys
braynles fellowe. Imagyneth
that God hath sothe an Aulter
in heauen, as he sayth masse by
on and so breketh vppon Chris-
tes office, which is the only true
Preest yea, he beareth him selfe
so importunely, & goeth about
too offer Chryste, as though he
hadde not offred hym selfe al re-
dy. If the heathen shuld thus of
tasthnes. Use theyr sacrifyce too
Hilarius, or Anchus ꝑ abhomi-
natione of it woulde seme abho
mynable ynough, too bee punys-
shed with the euerlastynge fyre.
Oute vpon this blyndenes out
vppō it, And now he goeth dou
ne to them that be dead and like
a hare brayne entreth to the Iu
gement of God and taketh char
ge ouer the dead whych thynge
the

the holy goost hath forbidden bi the holye scripture, and woulde that we shulde inquite nothyng of them And yet here the Asse is moze frantike then euer he was Here he saith that they rest with God. and yet he desireth God, to giue them parte of the seat of reste and peace. It followeth.

The canon.

And gyue also to vs thy seruantes some part & fellowshype w̄ thy holy Apostes & Martirs ☞ Now behold howe he is here rauyshed with blynde deuocyon, and knocketh hys Popish hart and calleth vppon a great nombze of Saynte s, and in the mean wyle he turneth both god and Christ to pasture in the feld

of

of the Canon of the masse
of forgetfulnes / and hath no
nede at al of Chryst neyther yet
beleueth that Chryst hath alrea
dye purchased heauen for hym.
And in this he vtterlye denieth
despiseth & forsaketh Chryste /
as thoughe he had not geuen
heauen frely And because those
dulheaded and madbrayned pa
pystes be nothynge mouede at
this therfore they often tymes
lay furthe the woorkes, merites
& deserues of Sayntes, as thou=
gh they wer of more value then
the precyous death of our one=
ly Sauyoure Iesus Chryste.
And here may ye se and beholde
the madnes of these Walmon=
gers. The Grayfrers gaue a
great some of money, to the pil
lhop of Rome y they might put
in

in their Idol sayntes Fraunces amõge these that be here nom=bred, O the ambycious couet/tyng of honour desirous to ma=nye. For here should soner De=uelles, be regrested, then any Sayntes. Furthermore, when the bread is consecrated/ then eateth he vp all hym self alone and geueth no man parte of yt. but putteth a pece of it into the Chalyce as hought the bloude of Chryste must then be puryfy ed by ỹ pece or elles the bloude must puryfy the bread/ by min=glyng them to gether, All thys is but tryfflynge, and hath no=grund of the scripture. It fo=loweth in the Canon

The canon.

Lord haue no regard to my sym nes but to the fayth of the con=gregacion,

of the Canon of the masse

Of thys the blynde masse moungers toke theyr blodenes to inlure them selues, & wallow at thaulter as doo the swyne at the trough. and gooabout to deuyse a priuate fayth to them selues in theyr hartes, and at ỹ last thus he concludeth.

The Canon

Let the obseruaunce of my seruyce please the. O holy trynyte and graunt that this sacrifyce &c.

Se I pray you how madde thys sacrifyce monger is become He goeth on styll to commẽd Chryste to the father. Now I beseyche you al and charge youe in goddes behalfe to try thys abbominaciõ, and looke nacoulye on it, and spreede it abroade,

yt

yt it be poſſyble thzough all the
woozld, that the ſhame of that
fylthy whoze of Babylon, may
be all vncouered. And pzaye ye
to God, that he vouchſafe too
ſett hys almyghty wozde at ly-
bertie, whiche? Alas the whyle
is wholy and all togyther hyd-
den and kepte backe from vs &
hath alſo been hyddzed frome
our fozefatheꝛs, theſe manye
hondzeth yeres and al by ỹ moſt
deteſtable abhominacyō of the
ſe ſacryfyce mongers and chziſt
murtheres whyche thus cruelly
murther & crucify Chziſt. Fur-
thermoze I ſaye, that al houſes
of Stewes whyche God hath
moſt earneſtly fozbydde vō rob-
beroes, mutthers theſts. &c. are
not ſo hurtfull as is this abho-
minacyon of Poppiſh maſſes.
To conclude, I beſech al Pzyn
ces

Of the Canon of the masse.
Princes, Rulers, Officers and
Iudges, depely to trye w̄ them
selues, and examin this horrible
blasphemy agaynst God. and if
God suffre you to punyshe any
sedicious rybauld. that openly
taketh away the honor of the
Maygestye of God why shulde
ye not as well, and more soner
roote out and purge this so abo-
hominable and Antichristian
blasphemye agaynste God frō
among you. Lest the horryble
wrath of GOD. as of a firye
kyl shuldo be prouoked agaunst
your neglygence. and be aduen
ged as well vpon you as vpon
these Idolatrious Pristes loue
your god and sett you forth his
glory for to ẏ purpose ye beare
the sword, and haue authoritye

If ye this doo, he shall be your
Prynce and Captayne and shal
defend you thought al ỹ deuels
in hel were agaynste you yea he
shalbe your myghtye Champiõ
agaynst death it selfe. And
shal delyuer you from
the Pharao, & shal at
last bryng you in to ỹ
eternall countrey
whiche hath pro
mysed you
The gra
ce of
God euer strengthen
you in fayth
Amen.

Imprynted haue at al Pa-
pistes By me Hans hitprycke.